

## Evaluation of variables modern technology and knowledge from the viewpoint of constitutional poets of Iran and modern Tajikistan

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**Abstract:** Interdependence of poets and poetries of the world, immigrations, break of cultural boundaries and globalization of human civilizations all are the causes of creation of comparative literature. In other words, comparative literature is a garden for us to benefit from its trees and fruits; it is a pair of glasses through which we can see varieties, it is an ear through which we can hear different sounds. In the second half of nineteenth century or in the beginning of twentieth century, some evolutions happened in Iran and Fararood that totally separated the content of literature of these two countries from their past literature. Political evolutions of Iran were called “constitutional revolution” and consequently, the literature of this period was called “constitutional literature or awakening literature”. Moreover, evolutions of middle Asia also brought about a literature called “education-oriented literature and later modern literature”. This research has tried to have a comparative- contrastive study on the process of modern evolutions happened in Iranian Persian poetry and Tajik Persian poetry, regarding that these two literatures have had common background, but some political, social and cultural breaks has happened for them in the recent periods. Comparative and contrastive analysis includes human wisdom. Therefore, in order to achieve pure truth, we have chosen comparative and contrastive analysis for our research.

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### 1. Introduction

In sixteenth century the religious conflicts between Iran and Fararood resulted in separation of boundaries between them. Little by little the political and economic and other relations between two countries began to fade and two independent cultural lives emerged, then Persian literature and Tajik literature were created. This research refers to the time before today’s independent Tajikistan, at that time Tajik speaking people were living in different areas of Middle Asia. Therefore, in this research the word “Tajikistan” refers to Tajik speaking people of Middle Asia.

The revolutions of seventeenth and eighteenth centuries along with other universal changes such as English revolution, French revolution, Japan’s revolution and October revolution of Russia led all countries of the world to the passage of change. Therefore, most of intellectual researchers of twentieth century, call it the period of revolutions and the age of common awakening. Iran and Middle Asia were not exceptional either. Moreover, in these parts, because of the tyrannical behavior of rulers, and poverty and misery of people, the need for change was felt more. World revolutions improved the thinking level of people, therefore, a new period

of individualism and theoretical history began. Humans of this new period discussed their realities and found a real point of view toward the condition of their societies. The result was that they understood some crucial changes in different areas and structures of the societies were really needed. Therefore, following other evolutions and changes happening in the society, literature also passed a fundamental period of change. Since there was no harmony between the classical literature and new evolutions of the society, a new literature was created which was in harmony with other organs of the society.

Comparative literature is defined in this way, “comparative literature deals with literature of different languages and their complicated relations in the past and present times. It also deals with historical relations among the languages which have affected literary schools, art areas, intellectual streams, subjects and individuals.” Some believe that cultural customs are the infrastructures of comparative literature or any other comparison, in other words, “In order to carry out a comparative-contrastive analysis between two countries, necessarily, there must have been a cultural contact between the two civilizations in the past or even in the present.” This contact could be the result of

geographical or historical relations or even military domination.

## 2. Main body

Emphasis on the value of knowledge and wisdom is one of the subjects in all cultures, religions, and human societies. From thousands years ago up to the present time, history, culture, art, literature and especially poetry of Iran has always appreciated wisdom and attacked ignorance. Comparing to developed countries, weakness and ignorance of people of Iran and Middle Asia has always occupied the mind of these intellectual individuals.

Some intellectuals believe that comparative literature and contrastive literature are two separate subject matters. In one of them the issue of effectiveness is discussed based on lingual and cultural common phenomenon such as comparing works of two individuals in one country or in two countries with the same language or the same cultures. In the other, the subject matter is finding similarities without being affected by artistic or cultural common phenomenon in literary evolutions. Comparative and contrastive study of human thoughts is one of the ways to arrive at intellectual, cultural, and artistic streams, moreover, it will help us to get familiar with cultural and lingual similarities of different nations.

However, in the late 19<sup>th</sup> and early 20<sup>th</sup>, enlightening thoughts were developed in the social and political lives of people especially people of the eastern countries. The literature of these countries and the intellectual literary men got involved in the social and political evolutions as well as other intellectual members of the society. They developed reforming thoughts and hopes for getting free from internal exploits and external colonization. To distinguish the exact degree of involvement of each literary figure in revolutionary acts is just impossible. Because of cultural, social similarities and the same tyrannical rules of rulers in most of the dictatorships, these revolutions have passed similar ways to achieve their revolutionary goals. Certainly without attempts of Mirza Aqa Kkan Kermani, Akhundzadeh, Zein-el-abidin Maragheii, Taleb Of and also without sacrifices of intellectual poets such as Malekolshoara Bahar, Mirzadeh Eshghi, Farokhi Yazdi, and Aref Ghazvini, the constitutional revolution of Iran would have not happened. In Tajikistan the same also happened. In order to arrive at the modern Tajikistan and revolutionary triumph of Bokhara in 1920 and the independence of Tajikistan, great men of this country such as Ahmad Makhdoom Danesh, Abdolghader Khajeh Soda, Shamsoldin Makhdoom Shahin, Abdolraouf Fetrat, Sadriddin Ayni, Tash Khajeh Asiri, Ajzi Samarghandi had a great role,

moreover, sacrifices of poets like Sahba who was killed and Mola Ekramchek who was exiled and Ayni and his friends who were tortured were not also ignorable.

Once Abbas Mirza had asked French Joubert this question, "what is the power which has dominated Europeans on us? What power makes you strong and makes us weak? You are mature in using your intellectual mind in wars, while we are in ignorance and consider the future rarely. What is the reason? The population, fertility and properties are equal both in East and West, but it seems as if the sun which rises first in East, had more effectiveness on West. Is this God will to give you domination on us? I do not think so, you foreigner, say something. Say what can we do to awaken Iranians?"

Abbas Mirza was the first person who understood the necessity of reformation in Iran, therefore in order to improve the condition of country, with the suggestion of Ghaem Magham Farahani, he sent two Iranian students to England in 1811, so that, they get familiar with the new civilization and also to communicate with the people of England. Consequently, in 1815 he sent 5 students to England in order to learn new technologies of this country. Mirza Zein-el-abidin was one of the five students sent to England in order to learn print technology, so that, he could found a publication house in Tabriz. It took about 100 years from the affairs of Abbas Mirza which is known as beginning of intellectual period of Iranian people to the final victory and constitutional decree in Iran. Sayyed Ahmad Khajeh Sedighi Ajzi is one of the poets of central Asia who introduces lack of knowledge as a common pain in his poem in order to confirm the need for gaining knowledge.

You are unaware of arts and knowledge of the modern age,

You are like deaf and dumb men.

Listen to the world made by knowledge,

See this world and gain its knowledge.

In another poem named "the assembly of souls", this poet declares that Mirza Abbas was defeated by Russian armies because of lack of knowledge, and then he says the solution is to gain knowledge and technology.

In every country there were schools

They educated skilful students

However, we were unaware of the skills

Therefore, we were defeated by skilful Russian armies.

Then, he continues his poem and introduces the king as the cause of misery of the country.

He did not take a lesson from his defeat,

He did not look at the order of works of the world,

He was proud of his ignorance

He had seen the technology of Europe  
 But never tried to bring it to the country  
 Then, the lack of this technology  
 Brought upon people misery.

### 3. Discussion and results

Most of the researchers of the past periods believed that not only in the Persian language and literature, but also among all other languages of the world, poem was a dominant literary genre. Ali Mohammad Hagh shenas, the Iranian researcher and linguistic, declares, "certainly, all of us believe that poem had been the dominant literary genre in the previous periods of Persian literature. Now, it is better to know that it was not the case just about Persian literature." to emphasize his assertion, he presents part of Flaubert's letter to Louise Colet. "Prose was born just yesterday...therefore; poem was the dominant literary genre of the previous periods... prose has never been the dominant literary genre."

Therefore, following this idea and being aware of the role of poem as a revolutionary element in the society, we chose poem as the subject of our research.

The modern and constitutional poets have introduced knowledge in their poems and also have declared the benefits of it. Nasim Shomal in a poem titled "Knowledge definition", defines knowledge and declares the necessity of teaching knowledge and technology to people of the society.  
 My soul is educated by knowledge  
 My position is firmed by knowledge.  
 I need knowledge and its kindness  
 I am sick and the cure is knowledge.  
 I quenched my thirst with knowledge, but

I am still thirsty for knowledge,  
 I am still waiting for the smell of knowledge,  
 I hope that the wind will bring me this heavenly smell.

In the above stanza, the poet depicts his thirst for knowledge, and then in the below stanza he declares that lack of knowledge is the reason of his destruction.

Being far from the art and knowledge,  
 I feel like a fish out of water.

In the next stanzas, he emphasizes the quest for wisdom and knowledge through alluding to two famous quotes by the prophet of Islam.

In the first quote, the prophet says, "search for wisdom, even if it is too far (in china)", in the second quote, he says, "the quest for wisdom is necessary for every Muslim man and woman."

I am obedient to God, his prophet, and Quran,  
 Then in search for wisdom, if necessary, I even go to China.

Since the prophet said it is necessary for all Muslims,

Then I search for wisdom, all my life.

Having a glance at the papers of the beginning of 20<sup>th</sup> century, it is obvious that both poets and intellectual authors have tried to encourage the society to quest for knowledge. However, the difference is that contrary to the ancient intellectuals, the poets of this new age believe that knowledge is synonym for technology, because this technology has been the reason of development of developed countries.

The traditional people and mullahs in central Asia tried to resist founding new schools and modern centers for education, therefore, the intellectual figures and poets of central Asia were obsessed with the concern about the concept of modern teaching. For this reason, this subject is more emphasized in the poems of central Asia than poems of Iran.

About his desire for knowledge, Ghari Najm-al-Din Samarghandi has written this poem.

My heart seeks knowledge,  
 My soul loves knowledge,  
 My desire is knowledge,  
 My thought is obsessed with the meaning of knowledge,  
 The light of the eternal life is knowledge,  
 My purpose in life is to reach knowledge,  
 God, keep me far from ignorance,  
 My heart is absorbed in knowledge,  
 Najm's life is happy with knowledge,  
 His demand of life is knowledge.

The poet believes that knowledge is the cause of salvation of his country, while ignorance is the cause of damnation of his country.

Mir Ghlich Ayoubi in the magazine "mirror" describes the contrast of ignorance and knowledge in this way, "I had a friend who was aware of things. He told me that he had a dream, in the dream two men were standing somewhere, one was wearing prestigious clothes, and he had a green stick in his hand and a shining forehead. The other was similar to a bull, with black eyes and big teeth, with a horrible body shape. He was fighting with the respectable man. I asked a person: who were they? And why were they fighting? And he said that the shining man was knowledge and the black man was ignorance, the advocates of ignorance were a lot and knowledge was worried about the victory of ignorance."

Abolqasem Lahouti, as a poet with two hometowns encourages the girls of the two countries to learn new knowledge and technologies. This poem is about gaining knowledge.

Gain knowledge to get aware of the world's condition,

Because ignorance has no result but misery,  
 Knowledge separates humans from animals  
 Like fragrance which separates flowers from thorns.

Gain knowledge and teach your nation  
 Do your best in this way like a kind mother.  
 In this poem, Lahuti encouraged the girls of the two countries to gain knowledge as a quality that separates humans from animals.  
 In the below poem, Farokhi Yazdi introduces the purpose of gaining knowledge.  
 If we do not replace our ignorance with knowledge,  
 We will be inferior to other nations.  
 Since we do not replace our ignorance with knowledge,  
 We will be deprived of political rights,  
 We will be deprived of wisdom.  
 Neither the young nor the old are perfect,  
 Unless through gaining knowledge and working hard.  
 The importance of knowledge is clear to all people.  
 This poet introduced the knowledge as the only way of salvation for the people of his country.  
 Confirming the idea of Farokhi, Farahani emphasizes the need for knowledge in the form of a question.  
 What is the purpose of knowledge?  
 To help us understand the cause of our hardships and trials.  
 What is the purpose of knowledge?  
 To help us recognize our rights without which we have to bear tyrannies.  
 In this poem, Farahani introduced knowledge as a means of self recognition; this self recognition is also emphasized by Molana.  
 All days and nights I am asking myself  
 Why am I unaware of myself?  
 In this stanza, Molana emphasized the value of knowledge and introduced gaining knowledge as a means to achieve "civil rights".

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